

King John, Bp. of London
w

Vitis Palatina.

A S E R M O N
A P P O I N T E D T O

be preached at W H I T E H A L L

upon the Tuesday after the marriage of the

L A D I E E L I Z A B E T H

her Grace.

By the B. of London.



L O N D O N,
Printed for I O H N B I L L.

1 6 1 4.



THE PRINCE HIS MOST

excellent Highnesse.

Most gracious Prince,



*S*one not ambitious
to preach or print
my selfe, but desi-
rous to preach the
honor of God and
publish his mercies, & giue light
and after-life to this Sermon. &
preached it at the mariage of
your peerelesse sister; not on the
day

THE EPISTLE

day it selfe, but before the daies of that feast and celebritie were expired. I publish it at the birth of her sonne, the first-fruits of the riches of God towards the Christian world from that Princely garden.

My gracious Soueraigne who commanded my seruice at that time, out of his zealous and religious heart, enioined me likewise my taske namely to blesse the marriage, as with Crescite & multiplicamini, (the fundamentall blessing of God) and other such like praiers and prefaces of happy prediction belonging to marriage: and as often as my matter fitted me, to draw from the hearts of the people, which sate in the
doores

DEDICATORY.

doores of their lippes and waited
the watch-word, their answers
and Amens to those wishes of
blessing: that both the Priest and
the people like the voice and echo
in the woods, uniting their spirits
and speech together, might sing to
the new married paire their ioifull
God speed, O Lord prosper
them, wee wish them good
luck in the name of the Lord.
Thus hauing so glorious a starre
to point out my way vnto me, and
the readiest affections of mine
heart lending me winde and sailes
at will to doe what seruice I might
to that wished coniunction: as
Ophir in the daies of Salomon
was the place for gold, because
the most and best was there; so
went

Ps. 129.8.

Eccl. 2.1.

THE EPISTLE

Psal. 128.

went I for a mariage text to that golden and beaten Psalme, as well travelled in this kinde as Ophir for gold, because there was the richest veine to furnish such an occasion. Thence I extracted a small modell for my building: the subiect thereof was a wife; the mirrour and metaphor of that wife, a vine; the honour and attribute of that vine, fruit; the marrow and meaning of that fruit, children, which lay at the next doore to my text. But when I came to the fruit of the vine, I paused and with-held my speech, because the time of her fructifying was not yet come. I went on with my song of the vine in the words of Esay, Vinea facta est &c. hoping

Es. 5. 1.

DEDICATORY.

hoping there would be a day and daies, when we should change our dittie, and sing as cheerefully of the oliue branches in those sweet notes of the Psalme; *Nati sunt tibi filij &c.* This day is this word fulfilled in our eares, both in substance and circumstance. For not onely the word and worke of God, prophecie and euent, are really met together: but with a reciprocall seruice, and reflected aspect of each to other, that worke and his word are once more met againe: those very words and syllables of the Psalme, wherein at the first our hopes were conceiued and vttered, not forced from their owne ranke and station, but by the
A monethly

Psalm. 45.8.

THE EPISTLE

monethly order and course of the day, aptly and happily ministring to the entertainment of that newes which by his Maiesties princely care was conueied vnto vs. For at the morning praier of that day which his Maiestie by a speedie messenger posting vpon the wings of the night was zealous to preuent, it being the day of our Christian Sabbath, whereon the tribes doe vsually ascend to the houses of God, the people, I meane, assemble in their great Congregations to praise his glorious name: I say at the morning praier of that day, being the ninth of the moneth, by the naturall vse of the Church, was that Psalmes read, wherein was that
verse

DEDICATORY.

verse contained of that first dextrous presage, *Nati sunt tibi filij &c.* As if from out the whole bunch of that sacred Volume a Psalm had beene pickt of purpose as proper to that day, to yeeld a consonant voice and acclamation to that ioifull tidings. I applie the words of that other Psalm, *Dominus dedit verbum, euangelizantiũ exercitus multus,* God gaue the word (appointed as it were our text, so iust to the time, so meet for application, that he that ran might haue read Gods meaning therein :) and great was the companie (as great as all the Churches of London could yeeld) of those that read and pronounced the same, but not

Psal. 68. 12.

THE EPISTLE

many perhaps that minded it: that ioined the text and the glosse together, the body and the soule, the letter of the booke and that instant goodnesse of God which that letter imported. Therefore to recall their meditations to that which they might ouerslip, and to reuiue mine owne, to seale the ioy of my heart and my thankfulness to God in the presence of all his Saints, and to inflame others with the like, and to congratulate to your roiall house your new titles of honor and comfort, as of grandfather, grandmother, vnkle, which you had not before; and one line of degree the more to your roiall pedigree, which for root and branch is the most glorious in these

DEDICATORY.

these Northerne parts: to these and the like ends I send this Sermon abroad, making that the cause of my printing it, which was the end why I preached it; that as I preached it in honour of a fruitfull vine, so to honour that vine and her fruit I might now publish it.

O Lord of hosts looke downe from heauen, behold and visit this vine, and the vineyard which thy right hand hath planted, and the branch which thou hast made (wee trust) so strong for thy selfe. Let thine hand be vpon the man of thy right hand (the father) and vpon the sonne of man (his tender babe;) that hee may grow up in age and grace

Psal. 80. 14.

THE EPISTLE

to strengthen thy kingdome. Perfect that good worke which thou hast begunne vpon vs. Thou hast begun it in the former part of the Psalme, Nati sunt tibi filij &c. (sauiing for number, that natus is not nati, which number of yeeres may supply beereafter:) perfect it in the latter, quos constituas principes. Continue thy couenant with them for euer, and establisth their throne vpon earth as the daies of beauen.

Apoc. i. 5.

The prince of the kings of the earth prosper your princely beginnings (the morning of our future hopes) with length and strength of daies, and such accessarie blessings as depend thereon; that your loines may be as fortunate

nate

DEDICATORY.

*nate to your people as your sisters
wombe, and both the one and the
other redouble and multiplie the
name of Grandfather to your
happie father ; and the fruit of
both your fruits improoue that
name to a great grandfather: that
hee may long and long liue, the
first-borne of God, higher
then the kings of the earth, to
see his childrens children, and
leauē behind him a Law-giuer
from the midst of *is* & their feet
to sway the scepter of these king-
domes till Shiloh come againe.*

Psal. 89. 27.

By him that serueth your *Highbnesse*
with praier and humble obseruance,

Jo. London.



PSALM 28. vers. 3.

*Thy wife shall be as the fruitfull
vine by the sides of thine
house.*



MY charge is to
bless, a worke bet-
ter becomming the
mouth of a Patri-
arke, or some one
of the ancient pro-

phets, for *the lesse is blest by the better.*

Hebr. 7. 7.

I haue therefore chosen to bless by the
mouth of Dauid, or rather by the Spi-
rit of God mouing and tuning the
harpe of Dauid. And whence should
I rather draw my blessing, then from
that Psalme (of all others) the promp-

B

tuary

Deu. 27. 12.

tuary and store-house of all blessing?
 from euery corner wherof, as from the
 mount *Garizim*, a blessing resoundeth.
 It blesseth in the first verse; *Blessed are they that feare the Lord*: blesseth
 in the second; *O well to thee, and happy shalt thou bee*: blesseth in the
 fourth; *Loe, thus shall the man be blessed*:
 blesseth in the fifth; *The Lord from out of Sion shall blesse thee*: and concludeth
 in the last with that which concludeth
 and compendiateth all blessing, *peace vpon Israel*. The subiect of all this
 blessing is *Timentes Dominum*, they that
 feare the Lord. See how the Lord loveth
 the man that feareth him. In
 himselfe, his wife, his children, his po-
 sterity, in the Church, the City, the
 whole common-wealth, in all that
 belongeth vnto him, or that he be-
 longeth vnto. Confine him within
 himselfe, take him as a single person;
Thou shalt eat the labours &c. Diuide
 him into his other halfe; *Thy wife shall
 be &c.* Multiply him into his issue;
 Thy

Thy children like the Olive branches. Eternize him in his race; Thou shalt see thy childrens children. Engraffe him into the Church; The Lord out of Sion shall blesse thee. Bestow him in the City; Thou shalt see the wealth of Ierusalem. ranke him amongst the people of the whole kingdom; And peace vpon Israel. Whither in resolution, or composition, or multiplication, or propagation and succession, or the communion of Saints, or corporation of Citizens, or association into the state, he shall bee blessed throughout. You now see, it is *canticum graduum* or *ascensionum*; and you may adde, *excellentiarum*, as the title goeth, that is, an excellent song that ascendeth by degrees.

Title

Amongst other blessings of God, it blesseth this very blessing that wee haue in hand. It is *ᾠδὴ ὑψώσεως*, a Psalme that blesseth marriage.

I rest in the second branch of blessing; *uxor tua sicut vitis &c.* In which

Division

there are two parts. 1 The subiect, *uxor tua*, thy wife: 2 the attribute, *sicut vitis*, as a vine &c.

Subiect.

Uxor tua, may well be the subiect of the proposition, for it is the subiect, the prior terminus, the *ὑποκείμενον*, that is substantiall, fundamentall terme of all mankind, ἡ εἰς τὸ βίον εἰσοδος *Uxor*, the gate of entrance into living. Hence began the world; God buildeth the woman (*edificat costam*; *finxit hominem*; man was *figmentum*, woman *edificium*, an artificiall building) and from the rafter or planke of this rib is the world built. Therefore was Heua called *mater viventium*, the mother of the living; *quia mortali generi immortalitatem parit*, she is the meanes to continue a kind of immortalitie amongst the mortall sonnes of men. No sooner was man made, but presently also a woman; (not *animal occasionatum*, a creature vpon occasion, nor *mas lusus*, a male with maime and imperfection, (philosophy speaketh too dully:) but out of the counsel and skill,

skill and workmanship of almighty God ; *edificat*, a goodly frame :) and no sooner a *woman* , but presently a *wife*. So that *man*, and *woman*, and *wife* are *simul tempore*, of the same standing; and the first vocation of man was *maritari*, to be an husband. *Mulier propter virum*, The woman was made for the man to be his wife : so that, according to the Hebrew prouerb , *Cui non est vxor , is non est vir* , A man without a wife is not a man. *Vir* and *vxor*, man and wife, are *primum par* , *fundamentum parium* , the first originall match of all others. All other couples and paires, as father and sonne , maister and seruant, king and subiect come out of this paire. The beginning of Families, Cities, Countries, Continents, the whole habitable world, the militant, yea and triumphant Church , *mater matris Ecclesiæ*, the mother of the mother Church , of no small part of the kingdome of heauen, is *vxor tua*, this subiect of my text, out of this combi-

nation it all springeth. No marriage, no men; no marriage, no saints. *The wife* is the mother of virgins that are no wiues; (*Laudo connubium quia generat virgines*, saith Hierome *γυναῖκες αἱ στείλεις*) no generation, no regeneration; no multiplying beneath, no multiplying aboue; no filling the earth, not so much filling the heauens; if not *filij seculi*, neither will there be *filij cæli*.

Subdiuision.

The parcels in *uxor tua*, are two, *societas*, lociety, fellowship, *wife*; and *proprietas*, propriety without copartnership, *Thy wife*. First, relation, *wife*, she must be the wife of an husband. Secondly, possession, *thy wife*, shee must belong to that husband alone. The one, the margarite or pearle, *wife*; the other, the cabbinet or arke to keepe this lewell.

wife.

I am sure I abuse not my termes. For the spirit of God by the mouthes of holy men hath styled hir *donum*, and *bonum*, and *Coronam*, and *gaudium*, and *gratiam super gratiam*,

gratiam, a iewell of singular estimation. The image and inscription she beareth, is *donum dei*, The gift of God. She is indeed *Gods gift*, the first and best that GOD gaue to man, his *xenium*, new-yeares, new-worlds gift. *Adduxit Deus*, GOD the *pronubus*, *præsul* *Coniugij* as Ambrose calleth him, the author of marriage, presented the man with this gift, brought it as his present: the riches of the whole earth yeelded not the like. Cast this pearle before swine, let Manichees, and Marcionites, and Encratites, and Antichrists, those that preferre the doctrines of men, the doctrines of Devils, before the sacred ordinance of GOD, judge of it; and they will tread it vnder their feete, and burthen it with whole wagons and cart-lodes of reproches. I stay not to confute them. Onely I say with Saint Augustine, *Bonum nuptiarum semper est bonum*, The good of marriage from the beginning of the world euer was
and

Gen. 2. 22.

Hag. Card.

and to the end shalbe good. *Ante peccatum, ad officium ; post peccatum, ad officium & remedium.* Before sin, for the duty of procreation and comfort of life ; after sin , both for that duty, and further for a remedy. And albeit *foelicioꝝ cœlibatus* , single life may be more happy in some respects ; yet *matrimonium tutius*, marriage is more safe. Or to speake in the highest straine, in *virginitate culmen* , virginity may haue the toppe of honor ; in *Connubio* not *Crimen* , there is no fault in matrimony. Consider Moses and Elias , the one a married man, the other a virgin. Elias called downe fire from heauen, Moses obtained manna from heauen. Elias , *auriga in aëre*, was a wagoner in the aire, rode in a chariot , through the cloudes : Moses *viator in mari*, was a passenger, a trauayler through the red sea : GOD honored them both alike.

Ty wife.

We haue found the treasure , wee must adde the cabinet to keepe the treasure.

the treasure. Thy wife : not *vxor vestra*,
 one woman to many men , against
 the doctrine of the Nicolaitans : not
uxores tue, many women to one man,
 against the encroachment of Lamech :
 not *vxor tua & non tua* , to take and
 leaue, put on & put off , as thou doest
 thy coat. *Vxor tua*, is as much to say,
 as *tu & vxor*, *vxor & tu*, no more, no
 fewer, no other : *duo in carne vna*, two in
 one flesh , not three , or fower ; not
mulier multivola , a woman that will
 haue many men , not *mulier vni-*
uira, (which was Hieromes tearme of
 Hieromes time) a woman that must
 haue one man besides her husband.
 The like holdeth also for the man.
 For she that is not *tua* is *aliena* , *extra-*
nea , a strange woman. Look to the
alpha. masculū & feminā creauit eos, male
 and female created he them. not *mas-*
culum & masculum, nor *feminam & fa-*
minam, both males, or both females, for
 then had there been no procreation ;
 not *masculum & feminas* , nor *feminam*

Eccles. 9.

Gen. 1. 27.

& masculos, much lesse *scortatorem* & *scortum*, those that should liue in vn-
cleannesse together. *Vnus, unam, uni*:
One God hath ordeined one woman
to one man. Let the subiect be well
weighed, *uxor tua*, that is, thou and
thy wife; & *sustinebitis potius complexus*
urforum & *draconum*, you will rather
endure the embracings of beeres and
dragons then of strange flesh. I adde
no more, but lament our times. *Quo*
modo quos coniunxit Ecclesia, disiunxit ca-
mera? how are we ioyned together in
the face of the Church, and disioyned
in priuate chambers? more truly, *quo*
modo, quos coniunxit Deus, disiunxit dia-
bolus? how doth the Lord ioyne vs
and the deuill seuer vs? I haue done
with the subiect.

Bern.

2. Attribnte

Sicut

Sicut vitis abundans. If there were
nothing more then *sicut*, that word
alone might suffice. The woman at
hir first creation was made to bee a
sicut. *Sicut* is of similitude, so is a wo-
man. Looke backe to the first institu-
tion

tion, *Faciamus adiutorium* (not *mancipium*, she is not a seruant, nor *iumentum*, though *iumenta* our cattle in their kinde bee *adiumenta infirmitatis nostræ*, helpes to our wants,) but *sustentaculum*, *fulcrum*, *adminiculum*, a support or stay. Of what quality? *simile sui*, like to himselfe: There is the *sicut*. *Simile*? what is that? *proportionatum*, that holdeth proportion of sexe for generation: that is not all, but *simile*, as like as bone may bee to bone, flesh to flesh, I SHA to I SH, that is *woman* to *man*. Will you haue a fuller commentary? *Simile sui*, that which is *contra ipsum*, not contrary, but *è regione*, face to face, as the Angels stood ouer the mercy-seat; *coram ipso*, as a glasse that reflecteth and returneth vpon a man his owne image, that is, *quasi alter ipse*, *ipse coram se*, an other selfe, himselfe before himselfe. Or *simile*, that is, *secundum*, *iuxta*, *penes*, *propè*, *proximè*, *ad manum*, the next of all others, and at hand to minister vnto him whatso-

- ever is wanting. This is that *sicut*,
 which I speake of. A *sicut* in mutuall
 loue, in naturall affection, in the com-
 munion of woe, (for they are *σύζυγοι*,
 yokefellowes ; and must remember
 that *bonum coniugium, sed à iugo tractum*,
 in marriage is an yoke) in the partici-
 pation of good things, in society of
 offices, in coniugall faith, indissoluble
Mal. 2. 14. couenant, (that is *particeps fœderis*) in
 parity of religion. They must bee
1. Pet. 3. 7. *συκληρονομῶμεν τῆς χάριτος*, coheires of
 the same grace. *Si acceperit Iacob uxorem de filiabus Heth, ut quid mihi vita?*
Gen. 27. 46. If Iacob take a wife of the daughters
 of Heth, what auaieth it me to liue?
Iud. 14. 3. *Numquid non est in filiabus fratrum tuo-
 rum & in omni populo tuo mulier?* Is there
 never a wife amongst the daughters
 of thy brethren, and amongst all thy
 people? the one the voice of Rebecca,
 the other of the parents of Sampson.
Nulla arbor præter vetitam? Is there no
 tree but the forbidden tree? No friend
 and companion of the life of man
 but

but a foe ? no helper but a tempter
and moouer to euill ? It is a deuise of
the Rabbins, but the morall is good,
that in the names of I S H and I S H A,
is included I A H the name of God ;
and that if you take out י and ה, *jod*
and *He*, whereof that name consist-
eth, there remaineth nothing but
והוה *ignis, ignis*, the fire of dissen-
sion and brawle, which burneth and
consumeth to the fire of hell. The
meaning is, that God must be present
at the ioyning of man and woman,
that they must marry in *Domino*, in
the Lord ; not in *Pluto* the God of ri-
ches, nor in *Venere*, the goddesse of
lust : and Christ must bee a bidden
guest, or else the wine of this *vine*
will bee turned into water, into vine-
gar, into the wine of dragons. The
sonnes of God and *daughters of men* ioy-
ned together, bring forth *Nephilim*
a monstrous and mishapen genera-
tion.

There is not, neither can be such a

Eph. 5.25.

sicut vpon earth, as betwixt man and wife ; where there are *duo in carne una*, *σύνσωμοι, σύμψυχοι*, one as it were in body and soule, as a stocke and a grasse make but one tree. Nor is there any image to represent this *sicut*, but that which the Apostle speaketh of, *sicut Christus Ecclesiam*, as Christ loued his Church. So that I may truly say, *ὁ μὴ περὶ ἐρακὸς τῆς γυναικὸς καὶ τῶν τέκνων, ἀγνοῶν ὅτι τῆς ἀληθινωτάτης καὶ γνησίᾳ ἀνδρίας*. He that neuer had experience of wife and children, neuer tasted what the truest and natiuest kindnesse was.

Horat.

,, *Fælices ter & amplius*,, *quos irrupta tenet copula.*

Happy, thrice happy these that keepe this bond without breach.

Eccl. 40.23

Amicus & socius commodè conueniunt, sed utrumq; anteceßit uxor iuncta viro. A freind and a companion come together at an opportunitie, but aboue them both is a wife with her husband . And the whole infelicity of marriage

marriage for the most part, that Iliade of euils which accompanieth some matches, is when this *sicut* is wanting; when men choose not *similes* their likes, when matches are made of such as match not; for they either marry by their eyes for beauty, or by their fingers ends for mony, or by their eares vppon hearesay, taking their wiues vpon trust. And then in all such matches, *sicut* is turned into *sears*, all goeth amisse, planets are ioyned together of vnhappy coniunction, and malignant are the effects which issue from them. But I must not rest here. I must seeke my patterne from abroad, from some of the parts of nature. where so fitly as amongst trees? A tree and a man or a woman how neerely doe they symbolize? The roote of the tree, is the mouth to convey in nourishment; the pith or heart of the tree, is the matrice, belly, or bowels; the knots, the nerves; the fissures or conuulsions, the sinews; the rinde,

Sicut Vitis.

rinde, the skinne ; the boughes , the
 armes and limmes ; the sprigges, the
 fingers ; the leaues, the haire ; the
 fruit, vnlesse the tree bee barren , the
 children. There is yet a neerer affi-
 nity. A tree is a type not onely of
 man or woman , but of matrimony.
 Plants are distinguished , say the
 writers of nature , by males and fe-
 males , and haue their plaine distin-
 ctive notes of either sexe : insomuch
 that if the leaues of the male and fe-
 male bee ioyned together , *coberebunt*
invicem & vix separari possint, you can
 hardly put them asunder. Yea, if the
 winde doe but carry the sent of the
 male to the female , *citiùs maturabitur*
eius fructus, the fruit thereof will soo-
 ner ripen. We haue then found out
sicut, our sampler among trees . But
 what may that tree be ? Not a bram-
 ble ; it is too sharpe, too full of pric-
 kles : not an oke ; it is too sturdy. A
 woman was made of a bone, and but
 one bone, *ne esset ossa*, that she might
 not

not be too bony: not a Cedar, it is too high. hir place is a middle and indifferent place, as we shall see heereafter. But what then? *Vitis, quia invitat ad vuas* (my grammer telleth mee;) a vine, which hath her name of invitation to the fruit thereof.

Surely a vine is a noble plant, and an excellent embleme of a wife. First, there is nothing more flexible and tractable: you may bow it which way you will. So is it the wisdom of a woman *matrimonij legibus obtemperare*, to conforme hir selfe to the rules of hir husband. Secondly, nothing more tender and sensible of a wrong: if you cut it, it will weepe and bleede it selfe to death. Thirdly, it yeeldeth as faire a shadow and arbour of leaves as any tree, that there may bee *refrigerium*, a refreshing to the wearied husband. When he commeth from his labour abroad, *latabitur sub vite sua*, is his welcome home. Fourthly, the smell of the vine in the time of her
D flou-

1. Pet. 3. 7.

flourishing driueth away serpents & venemous creatures: and the cogitation of a mans owne wife, seasoned with the feare of God, is a *supersedee* and barre to all the temptations of Satan. The worst you can deeme of it, is, that it is *fragile lignum*, a fraile kinde of plant. Wherto serueth the arte of the husband man, I meane the wisdom of the husband, but to amend that infirmity, according to the rule of the Scripture, *Let him dwell with the wife as with the weaker vessell & ὡς ἡ ἑσθής, according to knowledge and discretion?* Lastly, all this is fully recompensed with the liquor and bloud of the grape, the sweet nectar and comfort of life that floweth from it.

Sicut vitis. Will you be pleased to obserue by the way what a paradise and second garden of the Lord the wisdom of God planteth in Oeconomy, in the house and family of a married man: wherein there are two trees, as in that ancient garden, of prin-

principall note, the *vine*, and the *olive* in the words following, that is, the wife and the children: the one as *the tree of knowledge of good and euill* (for I confesse both these are in marriage:) the other as *the tree of life*, for a man liueth in his children. *Mortuus est & quasi non est mortuus, quia reliquit sibi similem*: hee is dead and not dead, because of his image left behind him.

The *vine*, and the *olive*? Marke them well, their fruit is both *alimentum*, nutriment, (wine comforteth his hart, & oyle giueth him a fresh and cheerfull countenance; hee shall speake freely with his enemies in the gate that is enuironed with children:) and *medicamentum*, phyficke; *medicamentum Evangelicum*, the phyficke of that good Samaritan in the Gospell, wherein there was *morsus & mollities*, a corrodent and lenient, compunction and consolation; a γλυκυ-πικρον, bitter-sweet. I mistake my selfe, there is nothing bitter, but rather ὀξύμελι, an oxymel,

Greg.

acetum mulsum, somewhat pleasant and somewhat tarte. *At non est dimittendus favius propter aculeum*, Loose not the hony for the sting of the bee, one said in this very case of marriage.

Abundance

But of all the properties of a *Vine*, I find my selfe restrained in my text to one alone, and that is fertility. *Sicut vitis abundans*; Abounding, with what? not itemmes, nor leaues, nor gemmes, nor the like; all that commeth short. Therefore they render it truly, *fructifera*, abounding with fruit, bearing in plenty *fructum natiuitatis suæ*, the fruit of hir kinde. The blessing then of the *Vine* in my text, is the fruit of the wombe, children: *Liberi* not *spuriij*, freely and honestly borne, not an adulterous generation: *semen Dei*, a godly seed; *vincula*, *pignora*, bonds and pledges, for ratification of loue betweene man and woman. They are mentioned in the next words to my text, *filij in circuitu mensæ*, children round about the table, *satellitium filiorum*,

rum a gard, a garland, a wreath of children about the bord, as *angeli in circuitu throni Dei*, a garland of Angels about the throne of God, or *stellæ in circuitu poli arctici*, a garland of Itarres about the North-pole.

The end of marriage is *proles*, issue. Therefore is it called *matrimonium*, because they who are married *pater & mater esse meditantur*, propose to themselves to become father and mother. To which end serue the prouerbes of the Hebrewes, *Cui non sunt liberi, is non est edificatus*; and *Cui non sunt liberi, is reputatur tanquam mortuus*: Hee is a man vnbuilt, and accompted as dead, who hath not children. Alcibiades asked Socrates how he could endure the skolding of Xantippe: Socrates asked him againe, how hee could endure *glottientes gallinas*, the noise of his hens. Because, saith Alcibiades, *gallinæ pariunt mihi pullos*, my hennes hatch mee chickens. Socrates answered, *At Xantippe parit mihi filios*, Xantippe bea-

eth mee children, which maketh amends for all.

It is *actio naturæ*, *perfectum opus viventium*, the action of nature, and perfit worke of all that hath life, *generare, procreare sibi simile*, to bring foorth their like. To leaue a seede behind, to preferue their *species*, to continue their name and posterity vpon earth, to represent and shadow in some sort immortality, by deriuing life from the root into the branches, from the father vnto the sonne, and sonnes sonnes in *longinquum*, as Dauid spake, from one generation to an other for long time to come.

2.Sam.7.19

But the time of abounding and fructifying is not yet come. *The voice of the turtle is not heard, nor the singing of birdes.* Wee must awayte the spring season. *Crescite & multiplicamini*, is a blessing from him alone that hath the key of the wombe, and openeth where none can shut, shutteth where none can open. Meane time we sing the

Cant. 2. 12.

the song of the *Vine*: many a cheerefull song may we sing hereafter of the *olive branches*. Many a welcome messenger be blessed from God and man, for bringing vs tidings, *a childe is borne*. And as now the matter and ditty of our song is, *vine a facta est in cornu filio olei*, that is to say, *in colle pingui*, our *vine* is planted in a fat and fruitfull soile, husbanded and drest by the hand of God & man, so may the matter and ditty of our song hereafter be;
 * *Nati sunt tibi filij quos constituas principes super omnem terram*, children are borne vnto thee whom thou maiest make princes ouer all lands. God grant the *branches* may be sutable to the *vine*: she commeth from a princely stocke, maiesty and soueraignty be euer their portion.

By the sides of thine house. How shall our *vine* abound, or prosper at all without a stay? Her manner is to grow vp by an help. *Va soli, quoniam si ceciderit, non habet sustentantem se*. It is the

Esa. 5. 1.

* This Psalm was the Psalm for the day, being the ninth day of the moneth, and for that morning service, wherein our Churches receiued the first publication of newes.

Psal. 45. 6.

the weakest of all plantes, and must haue somewhat to sustaine it. Therefore the prime care of the husbandman is, when his vine is *nubilis* of ripenesse and groweth for marriage, (as the Poet describeth it,

Horat.

,, *Adulta vitium propagine*

,, *altas maritat populos*)

to marry hir to a popler, or elme, or some other tree. Or in steed thereof he prouideth *maceriam* a wall, or *pergulam* a frame, or *capreolos* shores to beare it vp. Solitude and celibate, a single monasticke life agreeth not to it.

The first thing then required, is, that it must be *vitis pergulana* or *characata*, a vine by some stay. But what stay? It followeth in order; *Latera domus*, the sides of the house. Where there is a *duplex viti*, a double site or position. First, the house, secondly the sides of the house.

i Domus.

The first position of a vine must be by an house, not an hedge; the field, the

the high way, the market place, the street is no place for this *vine*. You remember Thamar and Dina; the one sitteth by the high-way-side, the other gaddeth in the fiede, both miscarry.

The station, kingdome, commonwealth of a woman is the house. She is *οἰκοδεσποινίς*, mistresse of the house; *ubi tu Caius, ego Caia*, the husband maister, the wife mistresse. Therefore Phidias carued Venus treading vpon a tortuis, which is euer vnder her shell. The Tortuis and the Snaile are the proper hieroglyphicks of a good huswife, euer bearing hir house vpon her backe.

Prouided alwaies, that the house be *domus tua*, her husbands house; not the house of any other. *Audi filia &c. Hearken o daughter, encline thine eare, forget thy people and thy fathers house.* Thus Sarah (whose daughters yee are if you doe well) followed Abraham from Vr to Gerar; Rebecca Isaac from E Mesopo-

Domus tua.

Psal. 45. 10.

1. Pet. 3. 6.

Mesopotamia to Canaan; Sephorah Moses, and Mary (the mother of our blessed Saviour) Ioseph, both of them into Egypt. It skilleth not where the house bee, so it be *domus tua*, the husbands house. She that is married by a significant word of art, *ducitur*, is carried and transported to an other habitation. And albeit the glory and splendor of the moone be in the furthest distance from the sunne; yet the greatest glory and grace of a woman, is when she is nearest to her husband. He is *velamen oculorum*, the vaile of her eies, she is not to looke to the right hand nor to the left, but forth-right vpon her husband.

Gen. 20.16.

2 *Lateras domus.*

The second *vbi* or situation of this vine is the *fides* of the house. We haue found already that the vine is *sustentaculum* some kinde of stay and assistance to the house; 2. *vmbraculum*, an arbour or shade vnto it; now 3. it is *propugnaculum*, being spread vpon the *fides* of the house, a fence against the

the violence of the weather. *Vbi non est sepes, diripitur prædium*, where no hedge is, there the possession is spoiled. I am sure aboue all the rest, it is 4. *ornamentum* a beauty to the house, so you bestow it in the right place. And that is in *lateribus*, in the sides, not in *fastigio* the top, (the woman must not *æu deitẽu*, beare rule; *Mulier si primatum habeat, contraria est viro suo*:) not in *pauimento*, the floore of the house: the one is to high, the other to low, but in a middle and equall place betwixt both, that is, in *lateribus, deuexis, declinationibus*, the sides or descents of the house. The sonne of Sirach assigneth her her right place, when she standeth *ut lucerna splendens super candelabrum sanctum*, as a bright candle vpon an holy candlesticke. Now no man setteth his candle vpon the top of his house; no man vpon the ground, but vpon the table, or the like conuenient roome. So must the place of the wise bee, honest and

Eccl. 36. 25.

1. Tim. 2. 12

Eccl. 25. 30

Eccl. 26. 17

honorable befitting her condition.

- 1 If you call to minde, you shall finde that the place of the woman from her first creation was the *sides of the house*. First you will not deny vnto mee, but that she was framed in the house. She was *opus domesticum* not *peregrinum*, a worke done at home not abroad. Not as the temple of Salomon was built; the materials whereof were fitted and prepared a farre of. The woman was built and fashioned in the house of her husband, out of his very essence and composition; and is some
- 2 part of him. Secondly, when she was thus made, she became not one of his moueables, to be parted and remooued from him; but was fixed to her *house*, *adhærebit vir uxori*, the house and the vine must not be sundered.
- 3 Thirdly, God so ordered the matter betwixt them, that this adhæsiō and agglutination of one to the other should be perpetuall. For by taking a bone from the man (who was *nimum* *offens*,

offens, exceeded and was somewhat monstrous by one bone too much,) to strengthen the woman, & by putting flesh in steede thereof to mollifie the man, he made a sweete complexion and temper betwixt them, like harmony in musicke, for their amiable cohabitation. Fourthly, that bone which God tooke from the man; was from out the midst of him. As Christ wrought saluation in *medio terra*, so God made the woman *e medio viri*, out of the very midst of man. The *species* of the bone is exprest to be *costa* a rib, a bone of the side, not of the head, a woman is not *domina* the ruler; nor of any anterior part, she is not *prælatæ* preferred before the man; not a bone of the fobte, she is not *serua*, an handmaid; nor of any hinder part, she is not *post-posita*, set behind the man; but a bone of the *side*, of a middle and indifferent part, to shew that she is *socia* a companion to the husband. For *qui iunguntur lateribus*,

4

5

6

7

socij sunt, they that walke side to side, and cheeke to cheeke, walke as companions. Fiftly, I might adde, a bone from vnder the arme, to put the man in remembrance of protection & defense to the woman. Sixtly, a bone not far from his heart, to put him in mind of dilection and loue to the woman. Lastly, a bone from the left side, to put the woman in minde that by reason of her frailty and infirmity she standeth in need of both the one and the other, from her husband.

To conclude my discourse; if these things be duely examined, when man taketh a woman to wife, *reparat latus suum*, what doth he else, but remember the maim that was sometimes made in his side, & desireth to repaire it? *repetit costam suam*, he requirith and fetcheth backe the rib that was taken from him. And when the woman taketh an husband, shee is but ioyned againe to that side from which shee was first taken. Meane-while,

while, if aches, or stiches, or plewries, or other the like maladies befall the man by reason of his *side*; let him remember they came from himselfe, thence they had their beginning, and therefore with the more patience he ought to endure them.

Wee haue at length brought and fastned our vine to the *sides of her house*. *Viderunt oculi nostri, inviderunt alieni*, Our eyes haue seene it done, though the eyes of many others haue maligned the doing; and we blesse those eyes of ours, that haue so long sitten and waited in the tabernacles of our heads, as to doe vs so acceptable a seruice. Let the day wherein it was done, be light and not darknesse; let God regard it from aboue, & the light of his gracious countenance shine euer vpon it. All the parts of our Land (almost of Christendome) haue beene full of rumors; the hearts of all the faithfull in the Land full of horror and mistrust; I am sure the hearts of the le-
suites

Application.

suites are full of malice, the heads of the Iesuites full of deuise, the hands of the Iesuites full of practise, the bookes of the Iesuites full of principles and bloudy perswasions: yea, the tongue and actions of the Iesuites not voide of predictions and prognostications. But thrice blessed be the name of our gracious God, our *vine* is placed by the *sides of her house*, she is where she should be, *Vitis pergulana*, a vine vpon her frame.

Ind. 9. 13.

Cant. 8. 11.

A *vine*, a most generous *vine*, of noble condition, the wine that floweth from her *gladdeth the heart both of God and man*: borne of a regall and religious stemme; -- *Deus est in utroque parente*. She grew in *vineâ pacifici*, in the vineyard of our Salomon: a branch of that *true vine*, Ioh. 15. 1. planted and drest by him that is there the true *husbandman*, comforted with the sunne and raine of his principall benedictions both from heauen and earth, and fitte to be translated

transplanted here in the fulnesse of her daies into the paradise of his glorious kingdome.

The *sides of the house* not vnanswerable to the *Vine*. It is not *domus lateritia*, but *marmorea*; not an house but a pallace, a princes house; not a pallace, but a sanctuary for piety & religion, a Gods house. So as our *Vine* is not only *Vitis pergulana* a vine vpon a frame or *Vitis parietaria* a vine vpon a wall, but *Vitis Palatina*, a vine ordained by God to grow vp by the sides of an illustrious Palatine.

The Lord vphold for euer & keepe from dilapidation and decay these *sides of the house*, and make them as an vnuanquishable fort against the impressions and assaults of all aduersary forces, that it neuer be heard of vpon the earth, *Posuerunt eam in ruinam & aceruum lapidum*, they haue laid this house in a ruine and an heape of stones; as impregnable as the tower of Dauid, *Cuius fundamenta in montibus*
F *sanctis,*

Ef. 60. 18.

sanctis, the foundations whereof are vpon the two mountaines of the euerlasting might and mercy of God. *Saluation befor euer the wals, and praise the gates* vnto this house. I am sure it is founded vpon the *rocke*, the true faith and profession of the sauing bloud of Christ; the *sandes* of the doctrines of men, and quagmires and bogges of Romish superstition this *house* was neuer acquainted with. Neuer then may the windes and tempests of foraine persecutions infest, neuer the raine and floods of domesticall dissension disquiet *this house*, neuer may the *gates of hell* it selfe, neither that nethermost of the deuill and his angels, neither this hell vpon earth, the practises and complots of Iesuites and their confederates preuaile against it.

Deu. 33. 16

And the Lord likewise blesse the *vine* by the sides of this house; the goodwill of him that dwelt in the bush euer dwell in this *vine*, that the sunne doe not burne her by day, nor the moone
by

by night; that she be not beaten with the wether of aduersitie, nor blasted with the breath of sicknes, nor nipt with the frost of an vntimely death: *that she may take roote in an honourable people, a portion of the Lords inheritance, and be set vp as a Cedar in Libanus, as a Cypresse vpon the mountaines of Hermon, as a Palme-tree in Cades, and as a rose-tree in Iericho; and as a terebinth stretch forth her branches, and those branches may be the branches of honor and grace.* How doe the wordes of the 80. Psalm from the 8. verse fitte my purpose throughout? *Vineam de Ægypto transtulisti &c.* Thou art remoouing a vine out of England. All the blessings of God pronounced vpon that vine, fall vpon the head of this. And the blessing vpon Sara be added vnto them, that she may be *the mother of nations, and kings of the people may come of her:* and the blessing vpon Rebecca make vp the measure, *Grow into thousand thousands, and thy seed possesse the gate of thine*
F 2 *enemies.*

Eccl. 24. 14.

Gen. 17. 16.

Gen. 24. 60.

Psal. 80. 13.

Psal. 74. 22.

enemies. And finally the Lord blesse
 the *roote*, (both the one and the other)
 that bare this *vine*, indeed the roote
 that beareth vs all, whereof we say
 daily, Vnder his shadow we shall be
 safe. The *flowre of Iesse* cause them
 long to flourish and prosper amongst
 vs. O my beloued brethren, if euer
 there were a time of praiers and sup-
 plications for our selues, for all men,
 especially for *kings*, if euer for kings,
 especially for kings that adore not the
beast, especially that *king* that hath an-
 gred and prouoked the beast by
 fighting against him, especially that
beast that is *singularis fera*, the *beast of*
beasts, the *wild boare of the forrest*, wilder
 then the wildernesse it selfe, that will
 not beheld nor emparked within any
 lawes or limits of God or man, that
 breaketh forth into an vnbounded
 soueraignty and dominion ouer all
 the princes and nations of the earth:
 these are they, *Exurge Deus iudica*
causam tuam, Arise ô Lord and auenge
 thine

thine owne cause. Giue not the soule of thy
turtle-doue vnto the multitude of thine ene-
mies, nor into the handes of this beast.
Thinke vpon thy couenant, and forget not
the voice of thine enemies. The earth is
full of darkenesse and of cruell habitations:
and the presumption of them that hate thee,
encreaseth daily more and more. Take vs
these foxes, these little foxes that destroy
this vine. Priests, I meane, and their
profelytes, legions of recusants with-
in this kingdome, neglect them not.
They digge at the very root of soue-
raignty and regality, the allegiance
of your subiects: they rob you of the
hearts of your people. The more
profelytes to Rome, the more aliants
from England. The gaine of the
Pope, is the losse of the King. Recu-
sants of our Churches for the present,
hereafter they will proue recusants of
their soueraigne; *Nolumus hunc regna-
re super nos.* Nay, recusants now in
their wane, when their strength is not
fully ripened; they will proue rebel-

lants in their full moone. *Næ ista vobis mansuetudo & patientia, si illi arma ceperint, in miseriam vertet.* But whatsoever be done with the *foxes*, yet from the teeth of that efferous *beast*, from the tuske of the *wild bore*, from the sucking and drawing of Romish horse-leaches, from the bloud-thirsty dropfie of Antichrist and his adherents, from the cursed *Assasins* of Iesuites and their darke disciples, from the peremptory knife of Popish, worse then paganish, pruners, ô thou that art *the root & generation of David* preferue our *root* and all his *generation*, together with his most glorious *stemme*. And the *vine* that is now parting from them, and the sweete *oliue branch*, that shooteth vp vnder them, the eye of thy fatherly prouidence euer watch ouer them. Be they all as deare vnto thee as the apple of thine owne eye; as neare as the *ring* that the *bride* weareth vpon her finger: and as thou hast married *this*

vine

Vine, so marry them all vnto thy selfe
in euerlasting faithfulness & compas-
sion. Let all the miscreants, repro-
bates, *Rauaillacs* vpon the face of the
earth receiue their prohibition and
charge from thy mouth, *Touch not*
mine annointed ones, and doe my cho-
sen no harme. And let all that heare
mee this day (thousands and milli-
ons that heare mee not doe no lesse)
call heauen and earth to witnesse, that
from the ground of their hearts, in
singlenes and vprightnes of soule,
they say and redouble in the
eares of God & his holy
Angels, Amen,
Amen.

